

Preamble

The Great Work of the Magus or Adept is to a) go beyond good or evil -- if one has to choose however always chose the darker path for it will never cease to strip you of your Nazarene imposed morality and ethical code which so sickly weak and toxic to the Western Soul and having gone beyond good and evil has naturally gone beyond opposites and in a Neo-Platonic context sees the monad or the all has having one source. Often a trinity or duality may exist but these themselves lead back to one as well. b) in an alchemical and gnostic sense to transmute oneself from weak as putty to harder than krupp steel and thus said process turns the psyche or soul (if one believes in souls) from lead to gold. I see in terms that the Ego no longer identifies itself as either wholly the Persona (what themselves and society expect them to be and which pigeonhole to place them in to stagnate in until death) or 'good' nor the unconscious 'shadow self'. First, the shadow self is detached from the Ego and the unconscious and becomes aware and the Persona becomes unconscious, the reverse occurs ie shadow self goes unconscious and the Persona conscious and then goes back to the shadow self conscious and persona unconscious.

The Tree of Wyrde is no longer needed at least for our tradition having four stages. Which are exoterically represented by our ranks but esoterically known: Nigredo, Albedo, Citrinitas and Rubedo.

Through following these 4 stages what occurs in the causal and perhaps acausal is Individuation. Where there is a state achieved of spiritual and psychological wholeness.

Nigredo: Catharsis and Blackening

This is the precursor to the transmutation of self. The impulse towards leading a soul-filled life is an archetypal dynamic that the majority of individuals face at some stage in their individuation journey. The death of the old causal self so that the new self who is the *daemon* or Baeldraca can be born, nurtured and grow into a Dark Immortal or failing that a synthesis or merger with a particular acausal entity.

This process is a solution to mental and physical problems such as:

• a desire to live life more fully and authentically • feeling stuck or trapped • feeling fragmented • trying to make sense of a loss or trauma • a desire to individuate • distress at not understanding why you keep repeating the same behaviour patterns • feeling helpless about always being confronted by the same situations • a desire to become more self-aware • a desire to be more effective in engaging with other people • feeling that there is something fundamentally wrong with the world • tired of attracting the same type of people into your life • a longing to reconnect with yourself and know yourself • feeling spiritually exhausted and confused • dissatisfaction at your inability to move beyond a particular challenge • a desire to lead a more meaningful life • knowing that you need to move or shift but unsure of where you need to go • deep frustration with yourself • inability to get in touch with your creative, spiritual self

This process is Satanic *shadow working* or Necromancy.

It involves these key tasks: a) dedication of yourself fully to Shaitan cultivating in a blood pact or diablerie with the Devil for forbidden knowledge and carnal pleasure and/or material wealth and ecstasy, b) a sort of initiation into the Vampiric via sexual or tantrik rite solo or with a partner via *Lilitu*,

c) a rejection of all that is Judaic, Nazarene, moral, ethical, 'good', injurious to the self, d) a conscious undertaking to always choose the darker, more dangerous or adversarial path and e) genuine antinomian acts of blasphemy, sometimes crime, lawlessness, transgression, sadomasochism, trauma, heresy and evil.

This involves understanding what you project onto others and the world. It is about becoming aware of your own darkness (shadow). Only through the process of burning away your false ideas and beliefs do you gain clarity on who you truly are. Nigredo is the first stage of the Alchemical process. The process of creating the philosopher's stone. Viewed psychologically, this is the process of individuation. Giving birth to your true, honest and individuated Self. It is the reason for embarking on the Great Work (Magnum Opus). Alchemically the transmutation of lead to gold, psychologically and spiritually the transmutation of shadow to Self, of 'sin' (any psychological ailment) to virtue.

Nigredo is the stage of deep introspection.

This is the time when the question of meaning or purpose becomes central for the individual, triggered by feelings of dissatisfaction, unhappiness, frustration and being unable to identify what the exact source or cause of these feelings. Sometimes there is an element of dysfunction in either their relatedness to others or to themselves. Certain habits or defense mechanisms that were developed in early years are no longer aiding the individual, but instead hampering them in their ability to lead meaningful and fulfilling lives. It is at this stage that individuals become depressed, melancholic or deeply restless. Jung realised that this is the precursor to the transmutation of self. The impulse towards leading a soul-filled life is an archetypal dynamic that the majority of individuals face at some stage in their individuation journey.

Albedo: Luciferian Light Leading to Illumination via the Black Sulfur of Smokeless Fire

This is the stage of illumination and amplification. The process through which previously unconscious contents are brought into the light of consciousness and a dialogue with the unconscious psyche or soul is initiated. The purpose of the dialogue, to make conscious the impulses, intentions and trajectory of the unconscious psyche. Through such dialogue, to bring the conscious and unconscious psyche into a state of synthesis, to facilitate the fertilisation and amplification of the conscious personality by the unconscious, and to heal fractures in the unconscious psyche.

Engaging with symbols, their meaning and their power for transformation is a process that is reflective and liberating. Symbols in dreams will help you uncover the hidden messages from your unconscious.

...the development of self-understanding, as well as in the understanding of both natural and 'Occult' forces, an abstract symbolism is important: such a symbolism allows not only apprehension of those areas (of consciousness, for example) not normally amenable to thought (and thus conscious control and development) but also develops new areas of consciousness. - NAOS, The Forbidden Alchemy

Citrinitas – The Alchemy of the Sun

Citrinitas, also referred to as xanthosis, is a term given by alchemists to “yellowness.” It is one of the four major stages of the alchemical magnum opus, and literally referred to “transmutation of silver into gold” or “yellowing of the lunar consciousness.” In alchemical philosophy, citrinitas stood for the

dawning of the “solar light” inherent in one’s being, and that the reflective “lunar or soul light” was no longer necessary. The other three alchemical stages were nigredo (blackness), albedo (whiteness), and rubedo (redness).

Citrinitas or yellowing is the stage after albedo. a stage that many authors after the 15th century tended to suppress, or rather compress into the last one, rubedo. While the albedo represented the moon – or female, citrinitas referred to the sun – or male. The union of male and female (the so-called ‘chemical wedding’) was often a symbol of the Work. From their union the hermaphroditic offspring of philosophical Mercury was born. This final phase of rubedo was the culmination of the Great Work. It was the creation of the Philosopher’s Stone in the form of a transparent red stone. This Stone, often portrayed as a Phoenix, was supposed to perfect anything from metals to human beings, bestowing long life or even immortality. Source --

<https://kimcheeandcatnip.wordpress.com/2018/09/02/citrinitas/>

Rubedo - Wholeness

Wholeness, organic interaction, breathing, life, openness, acceptance, and warmth characterise the *rubedo*. Jung writes, [In the] state of whiteness, one does not *live* in the true sense of the word. It is a sort of abstract, ideal state. In order to make it come alive it must have ‘blood’, it must have what the alchemists called the *rubedo*, the ‘redness’ of life. Only the total experience of being can transform this ideal state into a fully human mode of existence. Blood alone can reanimate a glorious state of consciousness in which the last trace of blackness is dissolved... [and] rejoins the profound unity of the psyche. Then the *opus magnum* is finished: the human soul is completely integrated. (Jung, 1995: 37) Jung understands this stage as fully incorporating the elements that emerged from the unconscious into conscious life. Hypertext fiction offers a suitable balancing-act between these two aspects of the psyche. It requires an investment of intellectual energy, and at the same time the sense of aimlessness that encourages the idle wandering necessary to enjoy a site. It offers the relinquishment of our need to control the process (that is, to have it controlled for us), and an opportunity to interact in a free, seemingly random way, and at the same time demands that we make mental connections between the pages. This is the hypertextual dream-state, active/passive. For postmodernism, especially in its academic forms, this balance is a difficult task; the Western world clings onto the albedo, despite its many experiences of the nigredo. -- <http://www.altsense.net/library/factual/megan/rubedo.html>

